إِنَّ الدِّينَ عِندَ اللَّهِ الإِسْلَامُ

The Review of Religions

Edited by Ghulam Farid Malik, M. A.

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

In the name of Allah, the most Beneficent and the most Merciful
We praise Him and invoke His blessings upon
His exalted Prophet.

" A Prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

HEAVEN CALLS YOU !

(BY HAZRAT KHALIFA-TUL-MASIH—II)

" Heaven rains down signs while the earth cries ' now or never.' "
—Ahmad, the Promised Messiah.

Hear those of you who can! What does the Voice from Heaven say to you?

A mother neglects not her baby. Could God have neglected His children?

Your flutes, your drums, and your conches have made noise enough. Now hold yourselves in peace, and close your lips; the Creator Himself wants to speak to you.

Blessed, doubly blessed be you who live on earth! The doors of Heaven have been opend unto you. Blessed, doubly blessed be you who live in

darkness! The Sun of Spiritual Life has risen on the Eastern horizon. The Message of Hope delivered 1400 yeare ago, is being trumpeted forth again; and the pure teaching of *Tauheed* then imparted, is being imparted once again.

Now, you who profess to love Muhammad (peace be on him and the blessings of God!), do you not recognize the voice of your own beloved? Hear what he, the beauty of beauties, says to you:

> "When he who comes in my name, comes to you, go and listen to him and give him my greetings. You may have to crawl on all fours, and over mountains of ice. Still you must go to him"!

But did you heed? You did not. You did not listen to him who called you, not in his own name, but in the name of his master—Muhammad. He cried in the towns, but his proved a cry in the wilderness; so that what the Prophets of old had said—'listen to him who cries in the wilderness'—be duly fulfilled. Now do you believe you are free from all faults? Or, do you think the soul of Muhammad (on whom be peace!) would not be uneasy and restless over your sad plight? Perhaps it is both. Perhaps both these misgivings are hindering you from hearing the Voice, raised in the name of the Prophet, Muhammad (peace and the blessings of God be upon him!). But are you not, by the first misgiving, over-rating your virtue, and by the second, under-rating the Holy Prophet's concern for you?

Remember that all history is witness to the fact that no heavenly people were ever resuscitated

except by a Voice from Heaven. Think of the Hindus when they were the trustees of the Word of God! Who raised them to the pinnacle of glory ? Was it not a Krishna, a Rama Chandra or a Buddha? Was it ever an earthly leader? Who raised the Jews from their slumber? Was it not a David, an Elijah, a Daniel or a Jesus ? Was it ever some self-appointed demagogue? Do not think, therefore, that any earthly voice, unaided by a Voice from Heaven, can awaken the Muslims of to-day. Those who owe their birth and being to Heaven, will listen and respond only to a Voice from Heaven. Do you not see that even Mr. Gandhi—the greatest living man, according to some—even he, when he found his voice failing, found his only refuge in Heaven and had to proclaim that he was but following the Voice of God? God's own Voice had reached him, he said, and he could not but accept its lead. But do you not also see that while Mr. Gandhi hastily described the voice of his heart as the Voice of God, much time did not pass before he, who was the idol of the whole world, began to see his influence waning, and his voice declining in force ? The Grace of God which attended him as an industrious national worker was suddenly snatched away from him. And now, he is groping alone like one who finds around him nothing but darkness, and who sees not a ray of light about him.

Does it not show that even according to Mr. Gandhi the only voice which can rescue the world from disaster is the Voice of God? But does it not show also that for anybody to claim to have heard the Voice of God is no light affair? If a person makes a false claim, or if he hastens with

it, he ceases to deserve divine support. Here, therefore, is a fresh testimony to the truth of the Founder of the Ahmadiyya Movement, who kept on declaring for over forty years that he was a recepient of the Divine Word, and then, not a day dawned but enhanced his success, and brought new means for the advancement of his mission. You really have here a great sign. You have, on the one hand, a man previously unknown, who announces his claim to have heard God's Own Word, and who goes on succeeding day after day, You have, on the other, a man speaking from the house-tops, and laying a similar claim, and at a time when people were already belauding him to a status greater than that of the prophets. But what does the claim come to? As soon as he announces it, he is reduced to a state of misery. All his usual power is gone and he is left amazed and confounded.

Now put the two cases together, and say if they do not prove the truth of the Quranic Law, according to which, a false claimant—unless he is unwittingly involved in some grave error about himself—is bound to incur the displeasure of God, and that unlike such false claimants, those who are the truly appointed messengers of God always receive help and favour from Him. Here, therefore, is a fresh sign which God has vouchsafed to you, to prove to you the truth of the Promised Messiah, the Founder of the Ahmadiyya Movement (peace be upon him!). Would, that you could see and hear what is going on about you! If you but did so, God Himself would take pity on you and help you to transform your present condition!

Hear, then, those of you who can! A Voice

that comes from Heaven is no ordinary voice. While it surely is a matter of pride for man to be spoken to by his Creator it is a matter also of the gravest risk for him to deny or to turn a deaf ear to what is thus spoken to him. Take heed, therefore, and give up your idle ways. Listen to the Voice raised in the name of the Holy Prophet Muhammad (on whom be peace!), to awaken mankind from their sleep, and to resuscitate Islam and re-establish its teaching in the world of to-day.

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Remember that to tarry in accepting the truth is to put off the hour of victory, and to afford the enemies of Islam the opportunity to disgrace and dishonour it. Heaven has spoken to you from above, while your own hearts bear witness that the True Islam has disappeared from among you, and that, in order to restore it, you require some aid from without. Why then, do you not turn to the Voice of Heaven? Nor search the recesses of your own hearts? You have the earthly testimony of your hearts as well as God's own certain judgment. Could there be a stronger witness than these two? Do you think that those who lie in the name of God can ever merit the support which the Founder of the Ahmadiyya Movement received from God? Do you think that a community founded by a pretender can ever be endowed with that ardour for the service of Islam which distinguishes the followers of the Promised Messiah? Do you think that a people following a mere liar can ever succeed in propagating Islam as the Ahmadiyya Movement has? And lastly, after seeing the fate which has overtaken

Mr. Gandhi's claim to divine guidance, do you think that to make such a claim is a trifling and a trite affair? Dare you say that God does not impose any penalty on false claimants? If you dare not say so, then it certainly is your duty to shake off your fear and your sloth, and like the truly brave, enter the fold of the *Jamaat-i-Ahmadiyya*, to serve Islam and its Holy Founder, with your life and your means. Wait no more, for even a minute's waiting is dangerous.

Once again, I say to you, yes, to you who understand and think: can there be a more urgent testimony than the testimony of your own hearts? Consult your hearts and say whether you have not deviated far away from the True Islam and whether Islam to-day is really receiving the same assistance from God which it did in the past. If it is not receiving the same assistance, and it certainly is not, then conceal not the truth, and do not be unjust to yourselves. You may deceive all the world, but you cannot deceive your ownselves. Your dealings are with the All-Knowing God, Who knows what is in men's hearts. You may be great in terms of the world. But such greatness is of no consequence. True and abiding greatness is that which comes only from God. And after all, what disgrace is there in accepting the Truth? Do not wait, therefore, but accept the Truth, and help to bring nearer the hour of Islam's victory.

Remember that the Voice raised by the Founder of the Ahmadiyya Movement is a voice rasied not for his own glory but for the glory of the Holy Prophet (on whom be peace!) and all that he taught

and stood for. And remember also, that he—the Founder of Ahmadiyyat—did not raise the Voice of his own accord, but that God Himself asked him to raise it. Hear, therefore, the Voice of God, that your own prayers and plaints may be heard. Hear the one who spoke in the Name of the Blessed and the Holy Prophet, that your own names may be blessed and honoured for all time to come.

"And our last words are 'All Praise belongs to Allah, the Lord of the Worlds'."

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THE SIGNIFICANCE OF *ILHAM*

A Question Answered

Q. One of the most difficult of all religious problems is that of *Ilham* or verbal inspiration. Because very few elect are favoured with *Ilham* the general tendency among the educated people is to deny the very existence of verbal inspiration or even to scoff at the person who believes in it or believes himself to have received it. Even those persons who have not the courage to go so far as to deny everything that smacks of religion entertain grave doubts about *Ilham*. They think *Ilham* is nothing but the sudden occurring of a new and beautiful idea to a certain person. Those individuals, they think who are of intensely religious nature are tempted to regard the occurrence of a brilliant idea as *Ilham*. Since the denial of *Ilham* demolishes the very foundations on which Religion stands and since the tendency to regard it as mere inspiration is very widespread, would you explain what *Ilham* actually is and what are its significance and distinctive features ?

A. *Ilham* does not mean that an idea is infused into the mind of a person who sets himself to think about a thing. A mere poet is not inspired in the theological sense when brilliant ideas flash upon him as he sits down to make verses. In this case there is no distinction between good and bad. When the mental powers are applied to a subject, new ideas will flash upon the mind according to the genius of the thinker and without any regard to the good or bad nature of the subject. If the word *Ilham* is taken to mean the occurring on a particular occasion of new ideas, a thief or a dacoit or a murderer may as well be called *Mulham* (the inspired one of God) on account of the ingenious plans which suggest themselves to his mischief-making mind for the perpetration of evil deeds. Such a view of *Ilham* (inspiration) is held by men who are quite ignorant of the true God Who with His word gives peace and consolation to

hearts and knowledge of spiritual truths to those who are not aware of them. What is *Ilham* (inspiration) then? It is the living and powerful Word of God in which He speaks to or addresses one of His servants whom He has chosen or intends to chose from among all people. When such conversation or utterances run on continually in a regular method not being insufficient or fragmentary or enveloped in the darkness of evil ideas, and have a heavenly bliss, wisdom and power in them, they are the Word of God with which He comforts His servant and reveals Himself to him. It is no doubt true that words are spoken sometimes to a man by way of trial and then they are not accompanied with the perfection and blessings neccessary to a true inspiration. In this early stage a person is tried and he will either stumble on account of the weakness of the flesh or, having tasted of the sweet and life-giving fountain of inspiration, transform and make himself like those who are truly inspired. If he does not walk in true righteousness like the faithful servants of God he is deprived of the favour and has nothing but vanity in his heart.

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It should, moreover, be remembered that those who receive inspiration are not of equal rank in the sight of God. Even the Prophets, whose inspiration stands far above the inspiration of others on account of its clearness, force and excellence, are not all upon the same level. As Almighty God says: "Some Prophets have been exalted over others" (II: 254). From this appears that inspiration is merely a grace of God and does not interfere with the exaltation of degrees, for the latter depends upon the sincerity, devotion and faithfulness of a person towards God. Divine inspiration, if accompanied with all its requisites, is no doubt also a fruit of these qualities. If answer comes to a man when he entreats his Divine Master, and there is no break or irregularity in the answers vouchsafed by the Divine Being to his servant and the word is accompanied with Divine majesty and light and reveals deep secrets of the future and hidden truths there is no doubt that the word is Divine inspiration. It is necessary that between the recipient of such an inspiration and the Divine Being

there should be a very close connection such as exists in conversation between two familiar friends. When he addresses his prayers to Almighty God, an answer may be vouchsafed to him in sweet and eloquent words proceeding from the Divine Being and not as the result of his own desires or of any deliberation or reflection on his part. He should be continually graced with such words and answers. Then is surely the word which comes to him the Word of God and he has honour in the Divine presence. But gift of pure and living words, revealed with clearness from God and not mixed with low desires, is not granted to any but those whose hearts are marked with a high degree of faith and sincerity and virtuous deeds and that which cannot be described in words. A true and pure inspiration reveals mighty wonders of Divinity. Very often an effulgent light is created and with it comes a bright and majestic inspiration. What greater blessing or happiness can be conceived than speaking to the Creator of the earth and heavens and being spoken to by Him? In this world the face of God is revealed by His Word and, therefore such a man enjoys the favour of His sight.

It should, however, be noticed that the mere utterance of words and phrases not distinctly recognized as having come from God, does not fall under the heading of Divine inspiration. A person who finds himself in this condition is really tried by God. For Almighty God sometimes tries men who are remiss and negligent in the performance of their duties towards Him by infusing certain words or phrases into their hearts or causing them to be uttered from their lips with respect to which they are like blind men not knowing whether the words come from God or Satan. For a person who is thus tried by God it is meet that he should repent and turn to God and reform himself. But the righteous man to whom the doors of Divine revelation are thrown open and who is spoken to by God openly in words which have light, sweetness, majesty, deep significance and more than mortal wisdom in them; whose entreaties and supplications are answered by the Almighty as often as they are urged; when pefectly awake has addressed his supplications

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to the Almighty repeatedly, say ten or twenty times on a single occasion, and received answers thereto; whose prayers are accepted hundreds of times; who has been informed of excellent truths, nice points and deep secrets of the future on numerous occaisions by means of the inspiration which he receives—the person upon whom these favours are showered must be thankful to God and devote himself wholly to His path, for him He has chosen out of His rich grace and mercy and him He has made an heir to all the blessings which He granted to the righteous before. But this highest Divine favour is granted seldom and to very few, and those to whom it is granted consider every other blessing as naught in comparison with this.

A LESSON IN SACRIFICE

The Eid-ul-Azha or the Festival of Sacrifices is one of the greatest festivals of Islam. It is celebrated in remembrance of the great sacrifice of a great son by a great father. Prophet Abraham, progenitor and the spiritual ancestor of the three great semitic peoples, the Muslims, the Jews and the Christians was commanded by God in a vision to offer his only son Ismael, the centre of all his hopes, the only prop of his old age, for sacrifice.

Abraham was ever prepared to literally carry into effect all his Lord's commandments. On his part he made all preparation to kill Ishamael and enquired of him wherther he was willing to give the life demanded of him. Ishmael was the son of his father. Without any demur, any hesitancy he replied that he was. The Quran describes briefly but very beautifully and even grafically the conversation that took place between the aged father and the young son when the former broached the news to him of his having been commanded by God to offer him for sacrifice. The conversation recorded by the Quran shows the son and the father to be vying with each other in giving what was dearest to them in the way of their Lord. "Ishmael, my son," said Abraham, "I see thee killing in a dream, what thou sayest to it." "Father dear, do what thou art commanded to do," replied Ishamael "thou wilt find thy son of those for whom submission to God's will is the crown of their hopes and aspirations." Abraham laid Ishmael down and was about to apply the sharp knife to his neck when the voice of the angel came, "Desist Abraham, you have indeed literally carried out what God commanded you to do in your dream." Abraham gave his son in the way of his Lord and Ishmael his life. God gave back Ishmael to Abraham and to Ishmael his life.

It is this act of self-sarifice, self-immolation, self-abnegation of Abraham and his son Ishmael which is celebrated annually by

the Muslims all the world over on the Eid-ul-Azha day which falls on the 10th day of the lunar month, Zul-Hajj.

The illustrious names both of the father and the son remain indelibly imprinted on the whole course of human history and their noble act has served and will ever serve as a noble and ever fresh example for those from whom the success of the cause that is dear to their hearts demands their blood. "They who give their life for a noble cause," the voice of the Great Patriarch seems even to-day to be telling us on the sands of the Arabian Desert, "save it. They only lose it who try to save it." They who serve and suffer for humanity rescue their names from everlasting oblivion. They shine like so many stars in the firmament of Glory. Theirs is the eternal honour, theirs is the everlasting glory, theirs the real and unfading fame. They lose their lives to save mankind and they live for ever in the loving hearts of those for whom they suffer and die. They are the builders of nations, the real architects of human destinies and not those who talk and brag aloud. Their sacrifices in their silence and stillness are far more eloquent, far more ennobling, far more elevating and stimulating than the fiery speeches of stage orators. All great religious, social and political movements that have left their never-to-be-obliterated impress on human history were indebted to the sacrifices of their early leaders. "Blood of the martyrs is the seed of the church," is as true in politics as in religion.

The Eid-ul-Azha festival reminds the Muslims every year on the 10th of Zul-Hajj of the great sacrifice of their spiritual ancestors, Prophets Abraham and Ishmael and brings home to them the lesson that the success of a cause is always proportionate to the amount of sacrifice made by those who profess to believe in that cause. It is not in the killing of goats that the significance of Eid-ul-Azha lies but in the voluntary spilling of one's own blood in the service of a noble and good cause. Our ancestors have left for us their examples to follow. Islam, our dearest possession, our most precious heritage, demands similar sacrifices from us. Our fellow-countrymen are making all sorts of sacrifices for a less noble cause—to win the freedom of their

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motherland. Islam seeks to rescue the whole of mankind from the bondage of sin, and from the shackles and fetters of their own baser instincts. The cause of Islam is the noblest of all causes and its success demands very big sacrifices from its followers. It wants its youngmen to give their lives willingly and smilingly for it. Our youngmen should learn a lesson from what their fellow-countrymen are doing around them if the noble examples set by their own ancestors fail to animate them. Islam means to give up all that a man possesses for a noble cause. A Muslim, therefore, is one who is the very embodiment of sacrifice. The more sacrifice a person makes of his money, time, comfort, and of all that is dear to him, the more perfect a Muslim he becomes. The Holy Prophet was the greatest of all Muslims because he underwent and was always willing to undergo all manner of sacrifices. He lived to serve humanity and suffer for those who persecuted him. In his willingness to suffer persecution his greatness lay. Jesus was great because he nearly lost his life serving the cause of his people, loving those who maltreated him. He who aspires after real greatness must alway be ready to suffer, who wishes to attain to everlasting life, must die serving. This is what the Day of the Sacrifices teaches us if we only understand and realize it. Just as we kill goats for our personal use, we should be prepared to be killed for anything whose existence is more precious than ours. This is the way to become immortal.

DEPRESSED CLASSES AND THE MUSLIMS

(BY MR. ABUL FAIZ KHAN CHAUDHRI, B.A., B.T.)

According to the special Palghat correspondent of the " Eastern Times ", Mr. K. Kamaran, B.A., an influential leader among the Thiyya community, has recently contributed an article to the *Mithavadi* (the leading organ of the Thyyas of Malabar). In his article Mr. Kamaran makes a powerful appeal to the Thiyyas (one of the important sections of the Depressed Classes of Malabar) to embrace the faith of Islam in a body, as it is only by joining the faith of Islam that they can find a solution of their political disabilities.

In his article Mr. Kamaran distinctly points out that Thiyyas of Malabar cannot be regarded as an integral part of the Hindu community. They were Dravadians—the original sons of the soil—and the people who came after them were nothing short of upstarts. They were an independent community by themselves, having their own culture and civilization with a brilliant record of bygone achievements, although thanks to the spirit of tolerance and generosity of the Aryas they subsequently came to be depicted as the *Rakhasas* (demons), *Daiyyatas* and *Danavas* (giants) and what not. Why on earth should they be classed among the Hindus ? In what respect were they inferior to their masters ?

The question therefore naturally arises, whether these people can afford to chalk out an independent existence. A careful perusal of the present status and condition of the Thyya community convinces us that it is simply an Utopian dream. For them it will be, not to speak of religious, but a veritable political suicide. They are only a tiny minority, merely a section of the Depressed Classes and possessing as they do no influence, no education, no wealth they are bound to be swamped sooner or later in one of the major communities of India. The idea, therefore, of an independent existence on the face of it, is simply absurd

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and ludicrous to the extreme.

What religion should they adopt ? Take Christianity first of all ? Can Christianity offer a solution to their present difficulties and disabilities ? Let His Highness the Maharaja of Bikaner speak. In the course of his presidential address in the World Parliament of Religions in Chicago, His Highness declared that Christianity offered no solution for the question of colour which became a thorny and baffling question in America. Even in India, you have got the two separate churches for the Black and the White ! Next comes Arya Samaj. It is true they have been able to minimize the rigour of the Caste System to some extent, but their scope is too limited for the absorption of so large a community as the Depressed Classes are. Brahmo Samaj is out of question as it has already become a part and parcel of the orthodox (*Sanatan*) Hindu Society and time is not far distant when its very existence will be problematical and form an interesting study for the students of history.

50. *Islam alone can solve this question.* The Quran (Muslim Bible) recognizes no other distinction between man and man except his intrinsic worth, piety, virtue and wisdom, etc. " Best among you is one who is the most virtuous." That is what the Quran teaches.

" Brotherhood in Islam " is not a mere platitude, a dream or a pious wish, and the Muslims in their early days proved unmistakably that it is an accomplished fact and a reality. There is nothing in the law of Islam which forbids anybody to enter the Mosque, or puts a ban on intermarriage and interdining between the rich and the poor among the Muslims. In the pre-Islamic days the Arabs used to look down upon all non-Arabs and regarded them socially inferior to themselves and yet the Caliph Omar (of blessed memory) gave a *Zimmi*, one of the Princess of Persia, in marriage to the very grandson of the Prophet ! The first Commander-in-Chief who led the Muslim army into Egypt was the son of a Negro. Some of the Muslim Emperors of India were emancipated slaves or sons of such slaves. I could multiply hundreds of similar examples but this

is not the occasion for that.

To sum up I have shown that Thiyyas were no part of the Hindu community. They had brilliant traditions, a splendid culture and civilization and were the original sons of the soil. They cannot afford to lead an independent existence, and neither Christianity nor the different sections of the Hindu community can solve their religious, political and social problems. Islam is the only religion which can claim to offer a solution. The democratic character of its teachings, study it from whatever angle of vision you please, the rationality of its principles, the spirit of tolerance that it seeks to inculcate, its attitude towards the members of the fair sex, the simplicity of its doctrines summed up in the formula " There is none worthy of worship except God, and Muhammad is His Prophet ", its interpretation of the relationship between the Creator and the created, and you shall find that Islam is the only religion that will appeal to your heart. The simplicity of Islam has evoked admiration and respect even from the members of other faiths. In Islam alone the members of the Depressed Classes shall find a redress of their age-long disabilities and grievances. Islam alone of all faiths can bring about a true regeneration of the down-trodden people.

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A SEARCH-LIGHT ON JESUS

(By an Independent Christian)

In every practical attempt to order the relations of man to man and group to group, there is at present confusion and uncertainty. In politics, in industry, in economic relations, in international affairs, in marriage, in the family, in religion,—everywhere alike men muddle through their immediate difficulties with little effort to grapple honestly and intelligently with the underlying problems. Mankind to-day is like a ship without a rudder. Its statesmen are seeking to direct its course without trustworthy chart or compass; its professed moral and religious teachers are for the most part but blind leaders of the blind. The few clear-visioned prophets who have glimpsed a distant beacon are given scant attention; it is perhaps as well, for no two of them see the same light.

This confused opportunism is not due to any lack of adequate knowledge about our social structure, or of effective techniques to direct it into new channels. Both knowledge and techniques are amply available to bring about a basic alteration in our institutions, as was convincingly shown when the war made the demand insistent. What is lacking is any clear ethical standards for the ordering of human relationships, any accepted moral criteria to organize the values of life, at all adequate to the conditions of experience and the problems of conduct in our complex civilization. It needs no prophet to proclaim that the supreme moral task of religion in the twentieth century is the formulation of new ideals that can afford inspiration to master social relations and guidance to order them aright.

The religious liberal who has been led to abandon the literal theological tradition, and who has come to see the utter insufficiency of traditional Protestant ethics, has taken his final stand on the "simple teachings of Jesus" as he finds them in the parables and the Sermon on the Mount. These he proclaims as the sure and sufficient standards for the moral life. All else may have been swept away; this at least remains.

Jesus was beyond question a truly great moral genius. Into

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many of the older teachings which he reiterated he put new meanings; to more than one profound moral problem he brought the illumination of new insight. More guidance, in fact, can be found in his treatment of specific moral difficulties than in the general principles of conduct which pass as the summation of his ethics. To love your neighbor as yourself and to do unto all men as you would they should do unto you, are after all rather profoundly moving incentives to search one's own heart than patterns for actual living. To suggest that the intricate and complicated problems of modern society can be solved by these abstract principles and by them alone, is to urge that the books of Euclid are a sufficient manual for the building of bridges and skyscrapers.

If progressive religion is to meet the challenge of this modern age for a more adequate morality, it will have to face and answer frankly such questions as these: Have the ethical teachings of the great prophets of Israel, and especially of Jesus of Nazareth, to which liberals so confidently appeal, the stamp of finality? As they stand are they sufficient for the needs and problems of 20th century, with its new outlook, its new conditions, and its new experiences? In a word, has Jesus spoken the last word in ethics? Modern thought is convinced of the relativity of truth in every other field of research. Is absolute certainty within its grasp in ethics? It is surely no disparagement of the greatness of Jesus' insight to recognize that there is not enough moral light at the command of men, that the vision enshrined in the sacred teachings of the past, precious as it is, and indispensable as a condition of further insight, is yet far from satisfying all the needs of the present.

It is just such mistaken trust in the final authority of Jesus in ethics that has kept liberal Christians from an effective grappling with the problems of moral reconstruction. Such liberals see clearly the disintegration of the social standards that sufficed Western civilization before the growth of the Great Society. They are vigorous in denouncing the inadequacy of the mores we actually practice to-day, the ideals we actually pursue. But they imagine that a satisfying alternative is to be found in the "teachings of Jesus;" this is the essence of Christianity, and this is our moral salvation. By their own admission they are turning to a set of standards that have nowhere been applied on a large scale; Christianity, they insist, has never yet been tried.

It is not that liberal Christians actually put into practice ethical and social ideals whose inadequacy is harmful. There is no danger that the teachings of Jesus will ever be applied on a large scale, or that they will ever dominate individual lives save in the case of a few literal-minded enthusiasts like Tolstoy, Gandhi or Bill Simpson. With these exceptions, those who are earnestly striving to make themselves and society "more Christian" are in reality falling back on the moral idealism inherited from a more recent ethical tradition. Though they may think they are following in the Master's foot-steps, they are actually finding their guidance elsewhere, and clothing it in the authority of the Gospels. The Prophet of Nazareth would doubtless be much surprised at the social gospel liberals claim to have derived from him. The danger of looking to Jesus as the final moral authority lies not in what men find in his teachings, but in what they do not find. They imagine that those teachings are sufficient in themselves, and, therefore, disregard the other elements in our moral traditions, the Greek insistence on the intelligent mastery of the means of living, the medieval vision of a functionally integrated group life, that might afford additional insight for our problems. Instead of examining all the moral wisdom of which we are the heirs, and searching earnestly for still further light in which that wisdom might be reconstructed, liberal Christians fall back on the uncriticized secular ideals of to-day, and blind themselves to their insufficiency by attaching to them the authority of Jesus' name. Before most liberals can hope to face frankly the problems of moral reconstruction, they must rid themselves of the idea that it is enough to seek to embody in our social order the ethical precepts of Jesus.

It has already been pointed out how those precepts fail to meet the demands of present-day philosophical thinking and social problems. It is well to recapitulate, however, just why the Jesus whom modern research has placed in his social environment, while he stands out as a supreme ethical teacher, perhaps the greatest in our tradition, is not able to offer completely adequate moral guidance for to-day. Did the Jesus, history has revealed, have a sufficient interest in the materials with which modern men must work, and are his teachings clearly related to the kind of life men are obliged to lead under the conditions of a scientific industrialism?

Most of the materials out of which our society must create a

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good life were unknown to Jesus. We are already living by scientific thought; we must bring much more of it into our lives. The scientific method and spirit are part of the intellectual faith of all intelligent men. Our society has tapped reservoirs of physical power, and turned it to the multiplication of material goods. Our culture is wealthy in is artistic traditions; it is devoted to literature, the drama, painting, and music. But there was no science for Jesus, nor had the notion of natural law, or the search for knowledge, even begun to enter the spirit of his age. For him neither the form, the spirit, nor the fruits of scientific inquiry existed. Similarly, he had no interest in the artistic pursuits of a complicated society. Above all, he had no inkling of the power over nature that technology was to bring, or the variety of instruments for living that it would create. These are the conditions of our life; somehow we must fit them into an ordered and satisfying harmony. Jesus could of necessity see neither these building stones, nor the very problems their wise utilization presents.

It is even more important to note that Jesus had no interest in utilizing the materials which his own society presented. Farming, trading, the simple arts and crafts of Palestine,—he said nothing that shows he realized the dignity and value of these forms of life. He does not seem to have thought the moral worth of men bore any relation to the service they performed in society. Civilized existence brings care, involves the feeling of responsibility, presents problems no one can shirk; and yet Jesus taught men to be as free from care as are the sparrows of the air and the lilies of the field. But we are neither birds nor flowers; nor does any man seriously believe that we could abandon if we would the varied activities and goods of a complex culture. They do not form the whole of life, nor yet its core; but their ordering and mastery present problems not faced by Jesus, nor illuminated by his insight.

Jesus counseled, "Sell all that thou hast and give it to the poor." This was surely a poetic symbol; yet it faces the real moral problem of neither the rich man nor the poverty-stricken. He taught that it was preferrable not to marry. He placed the premium on those who "made themselves eunuchs for the Kingdom of Heaven's sake;" he exalted the virtue of celibacy. He forbade divorcing a wife even though it was impossible to live with her. For the wife there was no redress under any circumstances. He taught that a man should foresake father and mother, brother

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and sister, wife and children, for the sake of the Kingdom of God. Does any intelligent man believe that these are adequate solutions for our times ?

What was his attitude toward political problems ? "Render unto Cæsar the things that are Cæsar's, and unto God the things thet are God's." This cannot but seem to us a begging of the whole question ; our need is to know what are the things that do belong to Cæsar. Has the State the right to the unquestioned allegiance of its citizens when it asks what is contrary to conscience and conviction ? "Resist not evil." What would become of the earnest endeavour to eradicate wrongs and injustices if Christians took serously this injunction ? Our society has a perplexing abundance of goods, material and spiritual, to order ; it has complex relations to adjust; it has pressing evils to overcome. It demands intelligence and education to deal with all these materials and adjustments. Jesus said nothing of education ; he placed the supreme emphasis on the heart, and he seems to have had no notion of the duty of developing to the utmost the powers of the mind.

The moral precepts of Jesus show little concern with what have become the necessary conditions of human existence to-day. The disinterested investigations of the scientist, the thinking of the philosopher, the art of the painter, the sculptor, the writer, the dramatist, ths poet, the musician, the practice of one's vocation, the perpetuation and education of the race through family life, the devotion of marriage, political and economic reorganization, industrial democracy, popular education, the readjustment of woman's life, international cooperation,—to all these vital concerns of to-day the words and practices of Jesus are either irrelevant, or profoundly out of harmony with the convictions of modern men. There is not one of these forms of our life in which Jesuse can be imitated, or his words obeyed literally, without the downfall of the whole structure of modern civilization.

The terchings of Jesus are intelligible only in the light of his belief in the superuatural Messiah and the cataclysmic coming of the Kingdom of God. If this world is so soon to cease, if God is to create a new heaven and a new earth, a man may well distribute his possessions among the poor, he may refrain from marrying, he many forsake his family, he may cease to resist evil. What matter such things if the old world is to disappear and the Messiah

establish his reign upon earth? Such extremist morality is an interim morality; it has no concern with what is to pass away. To such a view, the future of society is a matter of indifference. Society has no future; the end of the world is at hand. To accumulate goods, to advance science and art, to change social conditions, to improve the tools of our toil, even to multiply and replenish the earth,—these are morally irrelevant to the imminent catastrophe.

Liberal Christains have not liked to admit the eschatological element in the teachings of Jesus. They preferred to attribute to him the fruit of their own experience that the world did not come to an end. Yet such teachings are certainly present in the Gospels. It is difficult to attribute them entirely to the first generation of disciples who set down the record; for they alone make the ethical attitude of Jesus intelligible. But there was no end; how then is a system of ethics based on an imminent catastrophe to be applied to a world whose conditions are precisely the opposite? There is much insight in the thought of Jesus that preserves an eternal validity; but in the very nature of the case, the ethical problems we must face are the problems of a world that is growing constantly more complex in its human relationships, and offering an increasing wealth of material that must be wrought into the good life.

It is not that the ethics of Jesus are false; it is rather that to turn to them for final authority means the abandonment of search for the additional insight necessary for our transformed world. As they stand, they reveal no way to make the world and the flesh instrumental to the spirit in man; historically they have tended to turn men away from the world and its concerns, to abandon in despair the problem of human living in human society. It is amazing how many still believe that a general formula like the Golden Rule can suffice to straighten out all the ethical tangles of a complex industrial society, or that the conceptions of justice enunciated by Hebrew prophets for a simple peasant folk twenty-five hundred years ago are calculated to present the intricate and detailed social guidance men are to-day struggling to work out.

The critical problems and pressing needs that confront us insistently demand new ethical formulations and fresh insight. We cannot ignore this challenge. It is peculiarly the task of religion to furnish new moral inspiration. But we shall not discover it by

reducing our moral heritage to a single element. We must draw on all the wisdom that the past affords, not merely that of the Hebrew prophets, even of the greatest of them. Yet all the past offers is not enough. We must resolutely face the moral problems of to-day and work them out for ourselves; we can find no short-cut to their solution by turning back to an age for ever gone. To attempt to use sentimental attachment to the words of Jesus as a final answer to our problems is to make of them a substitute for serious examination and thoughtful reformulation.

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AHMADIYYA MOVEMENT IN FOREIGN LANDS

England

In his letter, dated 12th September, 1933, Maulvi Abdur Rahim Dard, M.A., Imam of the London Mosque and Head of the Ahmadiyya Mission in England writes :

"Recently I gave a lecture in the Dorking Rotary Club. The subject of the lecture was, "Ahmad, the Promised Messiah." I dwelt at length on the different aspects of the Promised Messiah's very varied life. I gave a detailed account of the dynasty which gave birth to such a distinguished Leader and Teacher of humanity, of his own early quite silent and unknown life, his later fame and reputation, of his prophecies and the wonderful and marvellous manner in which they met their fulfilment, such as the death of Dowie and Lekh Ram, the Great European War and the destruction of the Czar dynasty, etc. The heartless persecution to which he and his followers were subjected and the bold, brave and courageous manner in which they bore and endured that persecution was also dwelt upon with a special reference to the martyrdom of Sahibzada Abdul Latif, Maulvis Niamat Ullah Khan, Abdul Halim and Noor Ali. I deemed it useful and proper to tell those people who not only had not heard the sweet and life-giving divine voice but did not even believe that God ever had and could possibly have communion with men in spoken word, that He did speak to the Promised Messiah in clear, definite, spoken words. I explained the difference between inspiration and revelation and told the audience that almost every act and word of the Promised Messiah was inspired by God, more than that, he very often received revelations from on high in spoken words. I recited before them a few of the Promised Messiah's revelations. I told the members of the Dorking Rotary Club and through them

the people of England that Mr. Gandhi was erroneously believed to be a model in honesty and piety. He could absolutely stand no comparison with the Promised Messiah who had drunk deep at the fount of Divine knowledge and Realization and was sent by God for the moral and spiritual regeneration of the whole of mankind.

"My speech was listened to with rapt and reverent attention and at the close of the meeting I was heartily thanked. A Dorking paper has referred to my address in the following remarks: 'His address was surprising because of the perfect command of the English language which it showed. His subject was the life character and work of a great missionary of Islam.'

"By the way, the Rotary Club is one among a hundreds of such clubs in this country. It was founded in England by an American advocate named P. P. Harris in 1911. In 1921 in England, Wales and Ireland it had only 48 branches. Now they have increased to 375. The essence of the aims and objects of Rotary Club is "Service above Self." Generally once a week the members of this club meet in a hotel and lunch or dine together. Before those present begin to eat the following prayer is recited, all standing: 'O Lord and Giver of all food we praise Thee for our daily food; may Rotary friends and Rotary ways help us to serve Thee all our days.' On my return from Dorking I fell sick. I had very high fever. But now I am quite well. Mirza Muzaffar Ahmad, B. A, has arrived safe and sound. I am sorry that owing to my indisposition I could not go to receive him at the station. He was introduced to all Muslim friends on the Sunday following his arrival."

America

Sufi Muti-ur-Rahman M. A., writes from Chicago:—

"After a week's very brief stay in Chicago Chaudri Zafrullah Khan went back to Toronto on September 7 (The Chaudri Sahib is now in England in connection with the work of

the Joint Select Committee and is expected back in India in the third week of December). I accompanied him to Detroit from where I am posting this letter. I may be excused for not giving any detailed account of the work the Chaudri Sahib did while in Chicago which I hope to do in my next letter. Suffice it to say that our very distinguished and able brother employed his week fully in the furtherance and advancement of the sacred cause of Islam. He had placed himself completely at my disposal and I should say I showed myself to be a hard, even cruel, task-master. So awfully busy did the Chaudri Sahib remain that he went back to Chicago without seeing any of its many beautiful sights and with his vast knowledge, great intellect, amiable manners and with his high spirituality and self denial he, as it were, captivated the hearts of those who came to listen to his speeches and addresses and had an opportunity to talk to him. The Chaudri Sahib's trip to America has proved and is calculated to prove in future to be a source of manifold boons and benefits for the Ahmadiyya American Mission.

West Africa

Mr. F. R. Hakim, Missionary in charge of the West African Mission writes :—

"This is my first letter since I left Qadian in the beginning of February. The first time that I came to Africa was in 1922. Then I had started from Qadian on January 23, 1922 and had arrived in Lagos in April, 1922. I had worked, I should say quite successfuly, by the grace of God, for full eight years, reaching Qadian on January 27, 1930.

"There is, however, a difference between my two missionary journies to the West Coast of Africa. In my first journey I was alone. Now I had with me my old and respected friend, Mr. Abdur Rahim Dard, M. A., Missionary in charge of the London Mission. We travelled by the

ss. "Narkunda" and reached London on February 18. On the way I got time and opportunity to see Cairo where I was extremely delighted to see Maulvi Abul Ata, Sheikh Mahmud Ahmad Irfani and the small band of the Faithful there. From London I arrived in Sierra Leone, the first West African Colony. This is the place where Ahmadiyyat was introduced in West Africa first of all. The Dissenters of Lahore had tried to establish a branch of their Mission but their efforts were totally negatived by me in 1929 when the Ahmadies in Sierra Leone turned their backs completely on Lahori doctrines and sternly refused to be hoodwinked any more. From Sierra Leone I arrived in Gold Coast on 4th April. Brother Maulvi Nazir Ahmad and my very old and intimate friend, Mr. Bin Yamin were at the port to receive me. In order to inform the brethren in Gold Coast of my impending arrival and his own departure for India, Maulvi Nazir Ahmad had arranged a big meeting in Asyam. Through the different Imams the news of my arrival had been conveyed to all towns and villages. I said my Eid prayer at Salt Pond and went to attend the meeting at Asyam on 10th June. Two miles from the town I was met by a vast assemblage of Ahmadi brothers and sisters and was profusely garlanded. On April 12, Maulvi Nazir Ahmad, after a very successful work for five years left Salt Pond for Qadian. After I had gone to see off Maulvi Nazir Ahmad, the Inspector visited our school. He did not seem to go pleased. I managed to go to Akra and saw the officers concerned and tried to remove the bad impression. The main cause of the dissatisfaction of the Inspecting staff with our school was the dilapidated condition of its building. The economic depression which has brought in its wake much suffering for the poor people here threatened to prove an invincible obstacle in the way of effective repairs of the school building. But so zealously and selflessly did the Ahmadies work and they contributed money with such open hands and hearts that we were able to make the necessary repairs very soon. Messrs. Haji Ibrahim, Amir Said, Amir Abdur Rahim played the most

conspicuous part in this noble work. Besides the school at Salt Pond we have four more schools in Gold Coast. We expect to add two more to these five.

"In Gold Coast the Amirs and Rulers of small states have got a council of their own known as "the Provincial Council of the Rulers of the Native States." They were holding a meeting of that Council in the beginning of September. I intended and managed to make full use of this meeting and by the grace of God all the Chiefs and Amirs unanimously consented to listen to the Message of Ahmad and I explained to about 25 chiefs for more than 1½ hours effectively the teachings of Islam. Time was when these Nawabs and Chiefs would not condescend to recognize even the existence of the Ahmadiyya Mission and now a poor and insignificant servant of the Promised Messiah gives them an address for about 2 hours and openly invites them to accept Islam and the Promised Messiah and showing them his clothes exhorts them to seek blessings from them and in this way to win the distinction of being the first to fulfil the prophecy "Kings will seek blessings from thy clothes." At the close of my address one of the Chiefs rose and said, "If some of the customs in my State and the consideration of my responsibilities as a Chief had not stood in my way I would certainly have left this room as a Muslim." The Second Amir said, "My fellow Chiefs! the message that has been delivered to you is, indeed, very important and soul-stirring. Give it your full consideration." The third Amir also expressed himself in the same strains. Besides the above mentioned 25 Chiefs, some of the gentry of the town who were specially invited by the secretary of the Council and two Christain preachers, one of them the Missionary in charge of the Salt Pond Mission, were also present in the meeting. My address was a kind of challenge to the Christain missionaries as I had fully explained the all-round superiority of the Islamic teachings over the teachings of Christainity. While the Chiefs were unusually pleased with my speech, the said missionaries were equally impressed.

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"During my first long stay in Salt Pond I had made it a point to bring now and then the more important and distinguished Government officials to inspect our school and I was successful in even inviting the Governor of the Colony to pay a visit to it. This served a two-fold purpose. The authorities in this way became interested in our educational work and also became apprised of our missionary activities. This time also I have not omitted to make use of this practice. The D. C. and the Commissioner have already visited our school.

The Commissioner wrote the following remarks in the school log-book :—

"Visited the school from 3 to 3-45 P. M. I was shown over the school and garden by the manager and saw the pupils at their ordinary work. I congratulate the manager and the staff on the excellent state of the buildings and general tone of the school. The children showed intelligence and keeness."

(Sd.) V. J. LYNCH,

" After the morning prayer the *dars* of the Quran, the *Hadis*, and of the books of the Promised Messiah is regularly given. The local missionary work is being carried on very successfully. Lectures have been given at about 20 towns and villages around Salt Pond. 103 persons have already signed the form of initiation into the Ahmadiyya movement. But the actual number of the Muslims and non-Muslims who have joined the Ahmediyya Movement is much larger, as many who come from villages in outlying districts being illiterate do not sign the form of *Bait* and thus remain unnoticed. Many join Ahmadiyyat at my own hands. The names of children are also not recorded.

In the last four months 423 letters were written and as many were received. Total income of school and the Mission from May to July, 1933 is £250-19-2 and expenditure £278-17-3."

NOTES & COMMENTS

How a Grand Duke looks at Bolshevism

Islam is very much interested in Russia's future. There is much in the sayings of the Holy Prophet which shows that of all western countries Russia will make the first move towards Islam. It has already made that move. On the ashes of the Empire of the Czars was built the Bolshevik rule. With the Empire of the Czars went Christianity. The slate of the soul of Russia has become clean. Old impressions are gone. It is waiting for new impressions to be imprinted on it. Those, we are sure, will be Islamic impressions. Did not the voice of God say to Prophet Ahmad : "*The Sceptre of the Czar is broken and is given into my hands*". Bolshevism in Russia is preparing the soil of that country for Islam to thrive on it. Bolshevism is the negation of the soul. It certainly lacks spirituality. It undoubtedly denies the spiritual values. But spirituality or religion is too deeply implanted in human nature to be completely eradicated. Just as the reaction against the cruel domination of the propertied class in Russia took the form of Bolshevism, similarly the reaction against the irreligiousness of Bolshevism will take the form of Islam. The greater the efforts of the Bolshevik leaders "to banish God from Russia," the stronger and sooner will be the reaction in favour of religion—true religion—Islam. We give below the impressions of the Grand Duke Alexander, brother-in-law and cousin of the late Czar Nicholas about Bolshevism with which to a large extent we agree :

> "I believe Lenin was an idealist. His ideas were pure. But he chose the wrong way. He exalted the body and debased the soul. Bolshevism is the negation of the soul. It signifies the destruction of individuality. My quarrel with Bolshevism is that it lacks spirituality. It denies the spiritual values..... In Russia, under Bolshevism, marriage no longer exists. The foundation of civilized existence, the family, is demolished. Men are no longer permitted to think.

The individual must submit to the brutal doctrine of Bolshevism or go to prison..... Even Bolshevism cannot survive without a religion. It substitutes Lenin for the prophets. The Soviets make a shrine of his tomb. He dragged Russia with himself into the bottomless perdition of materialism. There is no comfort for the soul in materialism..... Bolshevism emphasises the beast in man. Modern science errs in the same direction. Freud, in spite of his transcendent gifts, is the prophet of an earth-born philosophy. Freud is right, if man is only animal. For, if man is only animal, little remains except sex. Psycho-analysis is the type of science encouraged by Bolshevism..... I do not hate the Bolshevists. I hate no human being. My chief objection to Bolshevism is its lack of spirituality. It is a purely material philosophy of life, looking upon man as an animal or a machine."

Other side of the Picture

Against this severe indictment of Bolshevism by a distinguished son of the Romanoffs House who has grievously suffered at the hands of Bolshevik leaders it is relevent and fair to give the views of one who is an admirer and a believer in Bolshevism. Henri Barbusse is generally regarded as the most notable intellectual champion of Bolshevism in Europe. He says :

" The prime motive of capitalism is the enrichment of the individual. Capitalism, in other words, arises from human cupidity. Its chief weapons are competition and concentration. This means division, dispute, wars. It means first, each for himself. It means finally absorption and destruction, national as well as individual. Force attracts force, wealth gathers wealth, this law is inexorable and universal. In all times and under all historical forms of society the middle-sized fish devours the little and the large devours the middle-sized. We have witnessed this process of devouring unification (which sometimes has its advantages) in the historical evolutions of the states—the foundations of Empires. We are witnessing the same process to-day in industry. The reigning powers, the lords of money, the princes of Mammon, the masters of Wall Street, have at their disposal formidable industrial and material forces. What

ensues ? An over-development—a hypertrophy of wealth... ... ...All the recources of the world are concentrated. They are accumulated by large industries, then by the great financial organizations, and then by the very men who are the masters of these financial monsters.....But there is another net-work in the process of formation. It is the one which is taking shape in the hands of the masses.

> " Up to now the masses have been anonymous instruments, exploited and sacrificed and bled by work and war for the triumph of the capitalistic minority.....The masses are becoming rapidly conscious of this. Passive obedience is everywhere questioned. The absurdity of war waged for the interests of business, that is, for the good of a few rich, the anomaly of the treaties of peace which do not bring peace, but which show everywhere on the contrary new causes of war, the frightful situation in which almost all nations find themselves financially, the perspective of bankruptcy and ruin which forces itself upon all eyes, constitute the most unanswerable argument against a state of things which is not based upon the general human interest, but upon the triumph of parasitic minorities. Against this inequality imposed upon humanity by a regime of folly and destruction, for the sole purpose of filling some enormous safes, already almost bursting with gold, this mass presents a plan of reorganization of the whole human race based upon absolute equality politically, upon the soverignty of the worker and internationalism."

No more Evolution?

Professor Robert Broom, formerly Professor at Victoria College, Stellenbosch, has written a remarkable book on evolution, which has received wide publicity in Britain. He believes that the human line branched off from anthropoids as recently as the lower pliocene age, 5,000,000 years ago or perhaps, even 2,000,000 years, although most authorities put it between 10,000,000 and 40,000,000 years.

Dr. Broom sees an intelligence behind the development of man, sometimes many agencies working, some beneficent and others malignant. Man, he thinks, seems to be an end

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foreseen from the beginning. It is doubtful if a single new genus has appeared on earth during the last 2,000,000 years.

He concludes, therefore, that probably there was no need for further evolution after man appeared and that his evolution must have been deliberately planned by some spiritual power.

Very great changes must come, Dr. Broom says, when man once clearly recognizes that, while evolution of the body nearly finished, evolution of personality little more than begun and may reach heights which cannot even be imagined.

This view of Professor Broom is evidently in open conflict with Darwin's Theory of Evolution and approximates more to the religious view of evolution than to the once generally accepted but now equally discredited one-cell theory. The views and opinions of scientists and philosophers change and are modified every now and then. It is foolish to try to conform religious revealed truths to the whims and caprices of scientists and philosophers. Those who see or pretend to see a conflict between science and religion do not, in fact, understand religion. All religion is based on the revealed word of God and scientific experiments are so many attempts to fathom the secrets of the universe which is the handiwork of God. How possibly there could be any conflict between the two?

Muslims in India

According to the census of 1931, the distribution of the followers of different religions in India is as followers:

		Percentage of Rise or Fall
Hindu	239,195,000	+10·4
Jains	1,252,000	+6·2
Buddhist	12,787,000	+10·5
Sikh	4,336,000	+33·9
Parsi	110,000	+7·8
Muslim	77,678,000	+13·0
Christian	6,297,000	+32·5
Jew	24,000	+10·9
Tribal	8,280,000	−15·3
Minor Religions	571,000	+30726

Asia's Lesson for Europe :

Asia is the home of human civilization. Asia's civilization was at its zenith when Europe was groping in the darkness of ignorance and barbarism and America was yet unknown to humanity. The greatest architects of human civilization—God's Great Prophets—were all Asiatics and Asia, being the home of all religions, is truly the home of all civilization as the latter is based upon religion. The great debt that Europe owes to Asia was expressed by the Rev. C. F. Andrews in a speech he delivered before a large gathering in Delhi on Oct 26, on " Asia, Europe and Africa—Their contribution to Human Civilization." Mr. Andrews said :—

> " Asia is the mother of all civilizations and India its heart and soul and thus the diverging point of all civilizing influences. The peculiar gift of Asia to the civilization of the world is the fibre of the essential unity of life which ran through its length and breadth. This was the most characteristic feature common to all the great religions which had their origin in Asia."

It is, therefore, no wonder that God has raised the Prophet of Latter Days, the Hope of all nations—the Prophet Ahmad of Qadian—in this heart and soul of the world—India.

,000 Weddings in Rome :

Europe seems to have become sick of its modernity. It has begun to frown on practices which were quite recently considered very fashionable. The control of birth by means of all sorts of foolish and mischievous methods was considered a sign of culture and enlightenment. Wisdom of the Quranic injunction " do not kill your children on account of the fear of poverty " which embodied a clear prohibition of the use of contraceptives had begun to be questioned by our own so-called West-ridden intellectuals. The tide in favour of propagation and procreation of children seems to have turned in Europe. According to Reuter over 2,000 couples were married at dawn at the

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same moment in various churches in Rome and the province in celebration of the Fascist marriage festival. Each couple received a photograph of Signor Mussolini and a gift of 500 lire presented by the Secretary of the Fascist party, together with the traditional sugared almonds given in all Italian weddings. By special arrangement of the Holy See the first children of the marriages will be baptised at St. Peter's which is a privilege usually severely restricted. Herr Hitler is closely following Mussolini's foot-steps in this respect.

The new Fascist and Nazi edicts about marriages bear unequivocal testimony to the wisdom and sanity of the Islamic teaching in this respect.

New Methods of Approach to the Muslims

The Christian Missionary has despaired of the success of the methods of evangelization he has so far employed among the Muslims. The most popular was to decry Islam and its Holy Founder. This method has already failed and the Christian Missionary has realized to his chagrin that no amount of abuse and vilification of the Holy Prophet can dislodge him from the hearts of his followers. He has changed his front now. This new orientation of the Christian policy for doing Missionary work among the Muslims is described in an article that has appeared in the October number of the *Moslem World* from the pen of the Rev. Duncan B. Macdonald. Whether the new method will succeed or fail like its predecessors future alone will tell. Mr. Macdonald says :

> " But need the missionary be an enemy of Islam? There is much in Islam to which he cannot possibly be hostile and it will be for him to seek out and emphasize just those common points and begin from them, even as Paul did with the Athenians. He will avoid the points of controversy which have been the delight of theologians in the thirteen centuries of conflict over the heresies of Muhammad. He will avoid Muhammad himself, and certainly all abuse of him. The time of anathemas against heresies is past, and theologians now seek to fit them into their place in the constructive history of the

Church. Islam itself recognizes that heretics have their uses. It may not be possible to canonize Muhammad, but it may be possible to treat him as the Church treats Origen or Arius or even the Abbot Joachim. The weaknesses of his private life can be passed over, as the Church most singularly has managed to pass over those of David.

Second, he will carefully avoid all that fighting vocabulary which is so beloved of some missionaries and of still more Mission Boards. Metaphors, even the most apparently innocent, derived from the operations of war must be rejected. Islam will be certain to take them literally. Hymns must be chosen and used with the greatest care. Impassioned exhorters of missionary meetings at home need not think that their words will stay at home and only stimulate home fervour ; they will travel beyond seas and help to distort the truth as it is in Christ. The world now is a whispering gallery, and what is said in secret chambers on one side of it is proclaimed upon the house-tops of the other side. It is impossible to exaggerate the mischief that may be done in Egypt or Arabia or India by some unhappy phrase uttered in a village church in America. How much greater, then, must be the care exercised by the man who is actually living among Moslems ! "

Women in Persia

In the course of an article in the *Calcutta Review*, Mr. Muhammad Ishaque sheds some light on the contribution that Persian woman is making to the building up of the present Persian society. He writes : —

" As I was more closely connected than an ordinary traveller with a family, I hope my statement would not be lacking in justification. I found the ladies awfully busy in their household affairs, co-operating with one another without any bitterness or ill-feeling. They not only cook their meals but wash and iron the family clothes with their own hands. They are of energetic habits. Some of them know how to play on Viyalun (from French Vialon) and Tar (stringed instrument). Besides a fair amount of education, needle and embroidery works are good assets to practically every Persian lady. She is so very useful to her husband that he has nothing to think of home.

Unlike the ladies in India Persian ladies are quite healthy, free and liberal. In fact, women are healthier than men. A lady in all up-to-date fashions and luxuries is seen walking freely along the streets and travelling along by buses considerably packed up with men. She also proves herself quite helpful to her husband by marketing the daily necessities of home.

In Persia female education is in good progress. It is only due to the fact that the women have renounced 'Purdah' (seclusion) and have withdrawn their veil. All the girls go to school on foot. A good percentage of women know French or English besides their mother tongue. I am very glad to learn that the Persian Government is taking keen interest in female education. Only in Teheran there are about 25 Government schools for girls. All those Madrassahs are Majjani (free). Besides these Government schools there are about an equal number of national schools for girls (Madras-i-Milli-i-Neswan) where nominal charges are made. All these schools are packed with pupils. Education is imparted for eleven years in these schools to complete Dowrah-i-Dowum Mutawassateh, the highest examination held in Persia. Special care has been taken in the formation of their curricula. Needle work, sewing, hygiene and house-keeping have been introduced in their courses.

The New Russia

Mr. Brij Lal Nehru gave an interesting lecture in Lahore on "What I Saw in Russia" in the course of which he dealt with the changes that are taking place in that much-abused land, especially with the attitude of the Bolshevik leaders towards religion. He said : —

> We also saw a mosque, several churches and a Buddhist temple. There is no prohibition against worship in Russia, but a systematic propaganda is being carried on night and day against Capitalism and Religion, which the Russians consider as two devils. Newspapers, cinemas and theatres are all carrying on this propaganda day after day.
>
> But one thing which struck us in Russia was that there were no beggars and the Russians claimed that there was no unemployment in their country. I did not see any beggars in

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the streets going about in any town in Russia. Begging is not forbidden, but not encouraged. We also did not see any motor-cars on roads in Russia except in some big towns with the result that most people had to walk daily long distances.

El-Azhar

A visitor to the national university of Egypt gives his impressions in the *Modern Student* (London) as follows:

"In vast courtyards succeeding each other, and in general appearance very much alike, for the most part opened to the brilliantly blue and rainless sky overhead, you behold a vast congregation of human beings. The number of scholars I have seen put down as reaching the great number of ten thousand. These students do not belong to Egypt only; this University is not an Egyptian University. It is the central Muslim University of the entire Muslim world. Students come to it from Turkey, from Morocco, from Algiers, even from Arabia and from Mecca, its sacred capital. It is the symbol of that universal brotherhood which makes all Muslims one. The different nationalities have their different courts, but this is for convenience; it makes no other distinction.

This is the first great difference between this Muslim seat of learning and one in a European land. But this is only the beginning of the differences. Not a single seat of any kind is to be seen in the building except a small low chair which is occupied by some of the teachers. Every pupil squats on the marble floors; and even the seated professor sits with his knees tucked under him; just as the seller of coffee, of jewels, of tobacco is seated in the bazaars outside.

Again, there is that other outstanding note of Muslim life; an equality so absolute that class distinction seems to belong to another and an impossible world. There is equality not merely in comradeship; they sit huddled together on the same floor, these students, rich and poor, of one country and of another, of families of the Pasha and of the Fellah. Again there is the striking difference between East and West that the clothing is reduced down to the simplest materials little more than suffices to cover the body in a climate of everlasting sunshine. The one class distinction that is visible is the turban of green; that is allowed

to those only who have paid a visit to Mecca or who claim descent from the Prophet; in other words, it is a distinction that comes from a purely religious and not a material difference.

A further peculiarity of this strange assemblage is the variety of ages as well as of country. There is no adult woman there, of course. Mohammadanism still holds to the faith of the seclusion of women; and so strong is this feeling that there is some resentment uttered under the breath whenever the European visitor brings any of his womankind along with him. But there are tiny little girls and tiny little boys; and I found it pathetic to look at the tins—the substitute for slates—on which these mites were entering their exercises. Then, on the other hand, there are many grey beards; men with wrinkled and worn faces; and they were in their way just as pathetic. Seated opposite each other with their manuscripts of the Koran in their hands, they swayed backwards and forwards—indeed, this swaying movement is common to all the students—as they helped each other to commit to memory the sacred words of their Bible. What a wonderful example of the pursuit of a sacred and impersonal ideal that, in poverty, in their shivering, in coarse garments, to the neglect of all the material interests of life, and perhaps in surrendering of the joys of family life, these old men still worked to attain the gifts of piety and learning.

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NOTES ON THE HOLY QURAN

يابنى اسرائيل اذكروا نعمتى التى انعمت عليكم وانى فضلتكم على العالمين۔
واتقوا يوما لا تجزى نفس عن نفس شيئا ولا يقبل منها عدل ولا تنفعها شفاعة ولا هم ينصرون۔

123. Yā Banī Isrā'i-laḍhkurū ni'mati-yallatī un'amtu 'alaikum, wa anni faḍḍaltu-kum'alal ālamīn.

124. Wattaqū yaumāl lātājzi nafsun 'an nafsin shai' an, wa lā yuqbalu min-hā 'adlun, wa lā tanfa'u-hā shafā' atun-wa lā hum yunsarūn.

123. Ye children of Israel, remember My favour which I favoured you with and that I exalted you above all peoples.

124. And fear the day when a soul shall not make satisfaction for a soul at all, nor shall any ransom be accepted from it, nor any intercession avail it, nor shall they be helped.

116. To prove that the Jews had rendered themselves unfit for the favours of God, the Holy Qurān has so far referred to those favours which God showed to them in the days of Moses, and side by side with the favours there are mentioned those acts of disobedience which they did after the receipt of those favours. For long centuries, God had continued His favours to them, whereas they had persisted in their mischief. The measure of their mischief was so complete that by that time they had become unworthy of the favour that a prophet should have been raised from among them. After stating all these events, in order to draw attention to the fact that the subject in hand had come to a close, *vv.* 48 and 49 with which it was commenced are repeated, pointing out thereby that God had fulfilled His promises to the very letter and had indeed exalted the Israelites over all the nations of the

world, but in return they had persisted in their mischief. Thus bringing them to the consciousness of their self-condemnation, God calls upon them to desist from their opposition to the Holy Prophet (on whom be peace and blessings of God!) ; for when the punishment of God visits the sinners, neither intercession nor any ransom can secure a reprieve.

Verse 49 and verse 124 deal with the same subject, but on comparing the former with the latter, three points of difference are noticed. *First*, in the former, the word شفاعت *shafá'at* (intercession) is put before the word عدل *'adl* (ransom) whereas in the latter this order has been reversed. The reason for this change is that, in his endeavour to save himself, it is natural for man to take, in the first instance, to the line of least resistance. This failing, he tries to adopt measures which cost him something. In other words, he has recourse to a recompense only when he finds that he cannot gain his end without offering it. So in verse 49 this natural order is maintained and *shafā'at* (intercession) is put before *'adl* (ransom). But after that verse, many transgressions of the Israelites have been brought to light, especially their opposition to the prophets, so that now they could not rely much on intercession, and naturally felt constrained to think of offering ransom. Hence, the order observed in the former is reversed in the latter verse. *Secondly*, in the former verse the words لايؤخذ (shall not be taken) are used in connection with ' ransom,' while in the latter, they have been replaced by the words لايقبل (shall not be accepted). The reason for this change is to indicate their sense of extreme despair. يؤخذ *yu'khazu* signifies ' to take a thing, when offered or not,' while *yuqbalu* signifies ' to accept a thing when offered.' Thus *la yuqbalu* in the latter verse denotes that they would desire that recompense be accepted from them, but God would not accept it. *Thirdly*, in the former verse, the clause لايقبل *lā yuqbalu* (shall not be accepted) is used in connection with ' intercession,' while

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in the latter, the clause لاتنفعها (shall not avail) is substituted for it. The words لايقبل منها شفاعة (in verse 49) signify 'intercession will not be accepted when an intercessor is produced,' while لاتنفعها شفاعة (in verse 124) signifies 'intercession will not be of any avail even if somebody intercedes of his own accord.' The reason for the change is that when the whole history of their misdeeds from beginning to end had been laid bare before the Israelites, they would not have the hardihood to request the prophets for intercession. But it might nevertheless be supposed that prophets might intercede for them even without their asking; hence the use of the words لا تنفعها (shall not avail), which removes whatever hope they might have built upon this false supposition, for they are distinctly told that even if the prophets did intercede for them, their intercession would not be of any avail to them.

There is another distinction of meaning between the words يقبل *yuqbalu* and تنفع *tanfa'u* used respectively in verses 49 and 124 which is worth noting. The former word denotes the granting of all that is asked for, while the latter word may be used to denote the doing of even a partial good. The Holy Qurān uses the latter word in verse 124 in order to indicate that if any intercessor intercede for them, the intercession, far from being accepted wholly, will not do them even the slightest good.

This and other verses, occurring in more than one place in the Holy Qurān with a slight change of words or order, are a standing testimony to the uniqueness of the Holy Qurān, for the slightest change in words or in the order of words, on careful reflection, reveals new shades of meaning and apt illustrations of human nature.

و اذابتلی ابراهیم ربه بکلمات فاتمهن۔ قال انی جاعلک للناس اماما۔ قال ومن ذریتی قال لاینال عهدی الظالمین۔

125. Wa idhibtalā Ibrāhīma Rabbu hū bi-kalimātin, fa-atamma hunna, qāla inni jā'ilukā lin-nāsi imāmā, qāla

wa min dhurriyatī? qāla lāyanālu 'ahdiz-zālimīn.

125. And *remember* when his Lord tried Abraham by certain commandments which he fulfilled, He said, 'I will surely make thee a leader of men.' He said: 'And from among my posterity?' He said, 'My Covenant embraces not the transgressors.'

117. In this verse it is pointed out that when God made Abraham the leader of men and guide of nations, as a reward of his obedience to the divine commandments, he begged God to extend the same blessing to his progeny. But he was told that this covenant would not apply to the transgressors, *i. e.* reformers would be raised from among his posterity, but the transgressors would be excepted.

The Holy Qur-ān refers to this covenant in order to remind the Jews that their deprivation of prophethood was in due conformity with the promise given to Abraham about his children. It embodied a clear condition that such of Abraham's descendants as would be transgressors would be deprived of the promised rewards. A brief reference to the covenant can also be found in Gen. XVII, 9—14, although the Holy Qur-ān gives it in detail.

و اذ جعلنا البیت مثابة للناس وامنا۔ واتخذوا من مقام ابراهیم مصلی۔ وعهدنا
الی ابراهیم و اسماعیل ان طهرا بیتی للطائفین والعاکفین والرکع السجود۔

126. Waidhja'alnal baita mathābatal-lin-nāsi wa amnā; wattakhidhū mim maqāmi Ibrāhīma muṣallā; wa'ahidnā ilā Ibrāhima wa Ismā'īl an tahhirā baitiya litta ifin wal'ākifīna war-rukka-'issujūd.

126. And *remember* when we made the House a resort for men and a place of security, and commanded. "Take the station of Abraham for a place of prayer." And we commanded Abraham and Ishmael, saying: 'Cleanse ye two My house for those who make the circuit and those who abide in the Mosque, and those who bow down and fall prostrate in prayer.'

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119. مثابة *mathābah* signifies, 'a place, a visit to which entitles one to reward or a resort of men, or a place where men gather together, after separation.' (*vide* Mufridat-i-*Raghib*, Lane's Lexicon, and Aqrabul-Mawarid.

امن *amn* means 'ease of mind and freedom from fear' (*vide* Lane's Lexicon).

The verse means that Mecca has been made a place of reward and the centre where people meet and where nations part together after separation. Though the truth of the first part of the covenant that it is a place of reward can only be recognized by the believers, yet the other parts *viz*., that it would be a resort for men, and nations would gather there after separation are facts the truth of which cannot be denied even by the enemies of Islam. *Ka'ba* was built by Adam, and was, therefore, the centre of worship for all the children of Adam. Afterwards, people separated and adopted different centres for worship. At the advent of the Holy Prophet, however, *Ka'ba* was again appointed the centre of worship for all nations, the Holy Prophet having been sent as a Messenger for all mankind. Thus nations who had separated were again gathered together at *Ka'ba*. With the spread of Islam throughout the world as a result of the advent of the Promised Messiah the prophecy would meet with complete fulfilment.

Again, Mecca is declared in the prophecy to be a place of peace and security. The truth of this prophecy is also clear. Mighty empires have crumbled and large countries laid waste, but Mecca has stood safe and secure against all invasions, and has thus ever proved a place of peace. Jerusalem, the sacred place of the Jews and the Christians, has been in the hands of the Muslims for 14 long centuries. Hardwar and Benares, the sacred places of the Hindus, were formerly in the hands of the Muslims and have now passed into the hands of the English. But Mecca has ever been a place of peace. No alien conqueror has ever conquered it. It never became a place of violence

and bloodshed. It has ever been in the hands of men who held it in reverence.

مقام ابراهيم *Maqām-i-Ibrāhīm* (the station of Abraham) is *Ka'ba* where Abraham stood up worshipping God, and Muslims are here bidden to say their prayers in any part of the holy shrine for Abraham had prayed there.

Maqām-i-Ibrāhīm is also the name of a place near *Ka'ba*, where after making circuits around the *Baitullah*, the pilgrims are enjoined to say two *rak'ats* of prayer. It appears that after completing the construction of *Ka'ba* Abraham said a prayer there in token of his gratitude to God; and, to commemorate the same the Muslims are required to perform two *rak'ats* of prayer there, whenever they make circuits round the *Ka'ba*.

The commandment طهرا بيتى 'cleanse my house' refers not only to the outward cleaning of the House, but also to its purification from the abomination of idol-worship. This commandment which was originally addressed to Abraham and Ishmael was carried out by the Holy Prophet (on whom be peace and blessings of God!) who, after the conquest of Mecca, cleared the *Ka'ba* of all the 360 idols that had been put there by the idolatrous Quraish.

When the unfitness of the Israelites for prophethood had been proved, the question naturally arose: What nation would then be the rightful claimant to these favours. To answer this, the history of the building of the *Ka'ba* by Abraham and Ishmael is related, and it is added (in vv. 127—130) that while constructing the *Ka'ba*, Abraham and Ishmael had uttered certain fervent prayers which were also to bear fruit. These prayers were to the effect that the children of Abraham on the side of Ishmael might also increase and prosper and there will be raised among them a great Prophet of God.

واذقال ابراهيم رب اجعل هذا بلدا آمنا وارزق اهله من الثمرات من آمن منهم
بالله واليوم الاخر قال ومن كفر فامتعه قليلا ثم اضطره الى عذاب النار و بئس المصير۔

127 Wa idh qāla Ibrāhīmo Rab-bij'al hādhā baladan āminan, warzug ahlahū minaththamarāti man āmana min-hum bil-lāhi wal yaumil-ākhir, qāla wa man kafara fa-'umatit'uhū qalīlan; thuma adtarru ilā 'ādhabin-nār, wa bi'sal-musir.

127. And *remember* when Abraham said, 'My Lord, make this town a place of security, and provide it with fruits for such of the dwellers thereof as believe in Allah and the Last Day.' He said; 'And on him too who believes not will I confer benefits for a little while; then will I drive him to the punishment of fire, and a bad destination it is.

119. آمنا *āminan* has a two-fold meaning, (*a*) secure (*b*) affording peace.

When Abraham offered the prayer, there was no town existing there. There was only a house, the House of God. So Abraham prayed that in that wilderness there might grow up a town, and that that town should be a place of security and should afford peace to all. In fulfilment of this prayer there grew up the town of Mecca which, as we have shown in note 119 (v. 126), has been a place of peace and security. The prayer also embodied the prophecy that *Baitullah* would be the means of bringing peace and security to mankind. This will come about in two ways. First, those who would follow the religion of Islam would become secure from the wrath of God. Secondly, adoption of Islam would be the only way to bring about peace and concord among the nations of the world.

While praying to God to grant plenty to the dwellers of Mecca, Abraham restricted his prayers to the good and righteous dwellers thereof. The reason of this was that when Abraham had previously prayed to God to

raise Prophets from his children, God replied that Prophets would be raised from the righteous, not the unrighteous. So when Abraham prayed the second time to grant plenty to the people of Mecca he himself restricted his prayers to the righteous. This shows how obedient and submissive the Prophets are. In answer to this prayer God said that He grants sustenance to all men, be they believers or unbelievers. The condition of faith need not be added in this case. Those who are wicked will be chastised for their mischief.

Another reason why Abraham restricted his prayers for the good and righteous dwellers of Mecca was that he wished only righteous people to dwell in Mecca.

واذ يرفع ابراهيم القواعد من البيت واسماعيل ربنا تقبل منا انك انت السميع العليم-

128. Wa Idh yarfa'u Ibrāhī-mul-qawā'ida minal baiti, wa Ismā'īl; Rabbanā taqqabbal minnā; inna-ka antas Samī'ul-'Alīm.

128. And *remember* when Abraham raised the foundations of the House, and Ishmael too, saying, "Our Lord, accept this service from us, surely Thou art the Hearing, the Knowing".

120. Whether Abraham was the founder or only the renovator of the Ka'ba is a point that has given rise to much discussion. Some hold that Abraham was the builder of the place, others trace the origin of the House to the beginning of the world and hold that Abraham only re-built it on its ruins. The Holy Qur-ān and authentic traditions favour the view that prior to the erection of a building on this site by Abraham, some sort of structure did exist. In the Holy Qur-ān we read about the *Baitullah*: اول بيت وضع للناس "The first House that was founded for *the good of* mankind" (III 197) *i.e.* the first house of worship on the face of the earth was the one at Mecca.

Again, the Holy Qur-an represents Abraham uttering

the following prayer at the time of separating from Ishmael and his mother at Mecca :—

ربنا انی اسکنت من ذریتی بواد غیر ذي ذرع عند بیتک المحرم۔

"O our Lord, I have made some of my offspring to dwell in a valley without corn near Thy sacred House". (XIV, 38). From this verse it is clear that the Ka'ba existed before Abraham.

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The sayings of the Holy Prophet (may peace and blessings of God be upon him !) support this view. Describing the retreat of Abraham after leaving Hagar and Ishmael at the place where Mecca now stands, the Holy Prophet is reported to have said :—

"Hagar inquired from Abraham why he was leaving them in a valley without any friend or sympathizer and any food to eat. She asked the same question several times, but he kept silent and returned no answer. At last, she asked whether he was doing this under the order of God. Abraham replied in the affirmative. Thereupon, Hagar said that in that case God would never let them perish. Then he returned, and standing on a hillock, where he could not be seen by Hagar, he turned his face to the Ka'ba, extended both of his hands, and uttered the prayer : 'O our Lord, I have made some of my offspring to dwell in a valley without corn near Thy sacred House." (*vide* Bukhari).

The above narrative related by the Holy Prophet (on whom be peace and blessings of God !) shows that even before Abraham's going there the place was held sacred, or else how could he have turned his face to it while uttering the prayer ? Nor does history say anything contrary to this view, because whatever information can be gleaned from it points to the fact that the Ka'ba is a very old place. Even men like Sir William Muir have admitted that the *Ka'ba* has been held sacred from times immemorial.

ربنا واجعلنا مسلمين لک ومن ذريتنا أمة مسلمة لک وارنا منا سکنا و تب علينا۔
انک انت التواب الرحيم۔

ربنا وابعث فيهم رسولا منهم يتلو عليهم آياتک و يعلمهم الکتاب والحکمة ويزکيهم۔
انک انت العزيز الحکيم۔

129. Rabbanā, waj'alnā muslimaini la-ka, wa min dhurriyatinā, ummatam-muslimatal-la-ka; wa arinā manāsika-na, wa tub'alaina, inna-ka antat-Tauwwābur-Rahim.

130. Rabbanā, wabath fi-him rasūlam-min-hum, yatlū 'alai-him āyāti-ka wayu' allimu-humul-kitaba wal-hikmata wa yuzakki-him; inna-ka antal' Azīzul-Hakīm.

129. "And make us, our Lord, resigned to Thee, and of our posterity a people resigned to Thee. And show us our ways of worship, and turn to us with mercy; surely, Thou art the Beneficent, the Bountiful. 130. And, our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise."

121. In verse 130, attention is drawn to a prayer uttered by Abraham to the effect that God might raise from the Meccans a Prophet who should (1) lay before the people arguments carrying conviction into their minds ("recite to them Thy signs"), (2) teach them the Law of God (the Book), (3) initiate them into the philosophy of divine commandments (wisdom), because until the necessity of a commandment is brought home, one does not feel disposed to attend to it, but rather looks upon it as a burden, as was the case with the Christians who, unable to understand the underlying principles of the Mosaic law, began to call it a curse (*vide* Romans IV 15; Galations III, 13); and (4) hallow the life of men.

The fact that Abraham did not pray for *Prophets* to be raised from among his progeny, but for a *single Prophet* shows that it was a great Prophet that he desired

to be raised among them.

It will not be out of place to mention here that after the sons of Isaacthe Prophet should belong to the sons of Ishmael, the Holy Qur-an speaks of the construction of the Ka'ba by Abraham and Ishmael and the prayers uttered by Abraham for the sons of Ishmael. Christain critics question the truth of these events on the flimsy ground that the Bible is silent about them. It is not difficult to see the absurdity of this objection. There is no denying the fact that the story of Abraham's leaving his wife Hagar and his son Ishmael in a desert is to be found in Genesis. Moreover, want of water, the extreme thirst of the boy and the providential appearance of a well are also mentioned (Gen. XXI, 14—19). The very fact that mention is made in the Bible of the sufferings which Hagar and her son underwent after Abraham had departed from them clearly proves that Abraham used to go to see them. As the Bible gives an extremely brief account of Ishmael's life, it is unsafe to decide the matter on the authority of the Bible. Moreover, it is clearly seen from that Book that the sons of Israel looked upon the sons of Ishmael as their enemies. Therefore, far from preserving any record of the life of Ishmael, the Israelites were more likely to delete such mention of Ishmael as might already have been contained in the Bible. At any rate the Christians have no right to reject the narrative of the Holy Qur-ān, especially when the well-known chronicles of Arabia confirm it. If we accept as true the history of the children of Isaac as related in the Bible, there is no reason to reject as false the national traditions of the children of Ishmael. Even before the advent of the Holy Prophet (on whom be peace and the blessings of God!), the whole Arab nation believed, on the basis of their unanimous tradition that *Ka'ba* had been built by Abraham and Ishmael. They had even an idol of Ishmael placed in the Ka'ba.

From the Talmud (pp. 30—50) we learn that Abraham

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went twice to see Ishmael after the latter had grown up to be a young man and had married. We are told in the Talmud that when many years had passed after Abraham had left Ishmael in the wilderness, the former said that his heart yearned to see Ishmael. So he went to pay Ishmael a visit, and when he reached the dwelling place of Ishmael he found that he had gone out ahunting. He said to Ishmael's wife, 'when Ishmæl returns, tell him that an old man from Canaan had come to see him and he said that the door post of his tent was changed.' This was a hint to Ishmael to divorce his wife and marry another. Then we are told that three years after this, Abraham went to pay another visit to Ishmæl and this time also Ishmæl happened to be out for hunting. Now it is unreasonable to suppose that Abraham went all the way from Canaan to where Mecca now stands, but returned without seeing Ishmael. He must have met Ishmael, and as it was a habit with Abraham to set up a Bethel (House of God) wherever he went, it was quite probable that he should have built a Baitullah (House of God) at the place where he had caused Ishmael to take up his residence.

Some of the Christian writers, like Capt. Burton, Dr. G. W. Freytag, and the Rev. J. M. Rodwell, have felt constrained to admit that the story of the Qur-'an and the traditions is true, or, at least, highly probable.

In the verses under comment, an allusion is made to the fact that Abraham did not only pray for the progress and prosperity of the children of Isaac, but also for that of the posterity of Ishmael.

It is sometimes alleged by the Christians that the Bible does not show whether God had made any promise to Abraham concerning Ishmael. In connection with this, it must be first remembered that when we turn to the Bible we find that the children of Isaac entertained hatred for the children of Ishmael. Under such circumstances, it is idle to search for any express prophecy concerning

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Ishmael and his progeny in the Bible, which has for a long time been subjected to human interference, and the lack of mention in it of the prophethood of Ishmael and some of his descendants cannot be considered as anything like a testimony against the claims of Ishmaelite line.

The second answer to this objection is that the Bible does contain clear references to the fact that rich rewards were reserved for the progeny of Ishmael too. We find the same words used for the children of Ishmael as for those of Isaac. Just as there is a promise for the growth and domination of the sons of Isaac (Gen. XVII, 16) similarly, there is a promise for the increase of the sons of Ishmael and for the raising of twelve princes from among them (Gen. XVII, 20). Hence, the kind of reward granted to the childern of Isaac will have to be admitted for the children of Ishmael as well.

If it be urged that in v. 21 of the same chapter it is written that God will establish His covenant with Isaac, which shows that Prophets would be raised from among the children of Isaac, even then nothing can be affirmed against the case of the sons of Ishmael, because even before Isaac was born, God had made a covenant with Abraham, saying, "This is my covenant which ye shall keep, between me and you and thy seed after thee every man child among you shall be circumcised and it shall be a token of covenant between me and you. (Gen. XVII, 10, 11). Now, we know that Abraham had Ishmael circumcised. If the promise had been restricted to Isaac and his progeny, Abraham had a right to have himself circumcised, because the promise was given to him and also his slaves, because circumcision was ordered for them, and again Isaac, because the covenant was to be established with him. But the question is, why was Ishmael circumcised at the age of 13? The only possible answer is that he was also to share the covenant. The circumcision of Ishmael leaves no room for doubt that Ishmael

was among that progeny of Abraham with whom the covenant was established. Besides it is seen that circumcision has always been in vogue among the posterity of Ishmael which goes to prove that the order for it was meant not for Ishmael alone but for his posterity too. It is now beyond dispute that the covenant was intended for the children of Ishmael quite as much as for the children of Isaac. As regards the significance of the verse 21, read in conjunction with others it can be understood to imply (if it is indeed a part of the revealed scripture and has not been tempered with by the children of Isaac to suit their own ends) that this everlasting covenant *should begin with Isaac* as was really the case. As the covenant which God made with Abraham was first to be fulfilled in Isaac's progeny so God said that He would establish His covenant with Isaac. The verse is capable of no other interpretation.

That the Holy Prophet of Islam (on whom be peace and blessings of God!) was descended from Ishmael admits not of the slightest doubt. He belonged to the Arib tribe of the Quraish, who, even before the inception of Islam, believed and declared themselves with a singular unanimity, to be the descendants of Ishmael and whose claims to Ishmaelite descent were recognized throughout the length and breadth of Arabia. They had even an idol of Ishmæl set up in the *Ka'ba*. We must remember that the only positive proof of the descent of a certain people from a certain individual is to be found in the traditions of that community. No better proof for the connection of so many different communities of the world with their respective progenitors is needed than the traditional statements of the communities themselves. The origin of races is invariably decided on their own testimonies; so there is no reason why the same rule should not be allowed to hold good in the case of the Arabs and why their own statement should not be accepted as a conclusive testimony about their Ishmaelite extraction. There is

no room, therefore, to entertain the slightest doubt as to the Ishmaelite descent of the Quraish. If the Quraish had falsely assumed their consanguinity with Ishmael the real descendants would have strongly protested against such a false claim; but no such objection is known to have been ever raised. Furthermore, we find written in Genesis XVII: "And as for Ishmael, I have heard thee; behold, I have blessed him and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation." If the Quraish are not his descendants, where is the promised great nation? The prophecy demands that the nation be known and recognized; otherwise the prophecy will be meaningless. The only claimants in the field are the Quraish and some other Arab tribes, and the case cannot but be decided in their favour.

Nor is an external evidence wanting to prove their Ishmelite lineage. About a century before the birth of the Holy Prophet (on whom be peace and blessings of God!) Narsai, a Christian writer said, "The raid of the sons of Hagar was more cruel, and the blow that they gave was more sore than disease. The wound of the sons of Abraham is like the venom of a serpent and perhaps there is remedy for the poison of reptiles but not for theirs—let us always blame the foul inclination of the sons of Hagar and specify the people (the tribe) of Quraish." (Leaves from three ancients Qur-ans, edited by Rev. Alphonse Mingana, D. D., Introduction, P. XIII).

In short, the Ishmaelite descent of the Quraish cannot be doubted. We have shown that the covenant included the children of Ishmael as well and consequently it applied to the Prophet of Islam on (whom be peace and blessing of God!) who belonged to the house of Ishmael.

ومن يرغب عن ملة ابراهيم الا من سفه نفسه ولقد اصطفيناه فى الدنيا وانه فى الاخرة لمن الصالحين۔

131. Wa man-yarghabu' an-millati Ibrāhīma illā man

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safiha nafsah; wa la-qadis-tafainā-hu fid dunyā, wa inna-hū fil-ākhirati la menaṣ-ṣālihīn.

131. And who turns away from the religion of Abraham, but he who has lost his own soul? And surely, We chose him in this world, and in the next he is surely one of the righteous.

123. The attention of the Jews and the Christians is called to the point that when it has been proved that in accordance with the promise of God, a Prophet was to appear from among the children of Ishmael, it is therefore all the more incumbent upon them to ponder over the claims of this Prophet and not to go against the religion of Abraham who accepted all revelations that were sent by God.

The meaning of (سفه نفسه) *safiha nafsahū*, as given in the Lisā-nul-'Arab, Vol. XVII, p. 391. is اهلک نفسه واوبقها *i. e*, 'he ruined or destroyed himself'.

The verse means that the accepted patriarch of the people of the Book as Abraham is, anybody who departs from his way ruins his own soul. His religion leads to salvation and defection from it leads to destruction.

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